

THE HERALD OF THE GOLDEN AGE.

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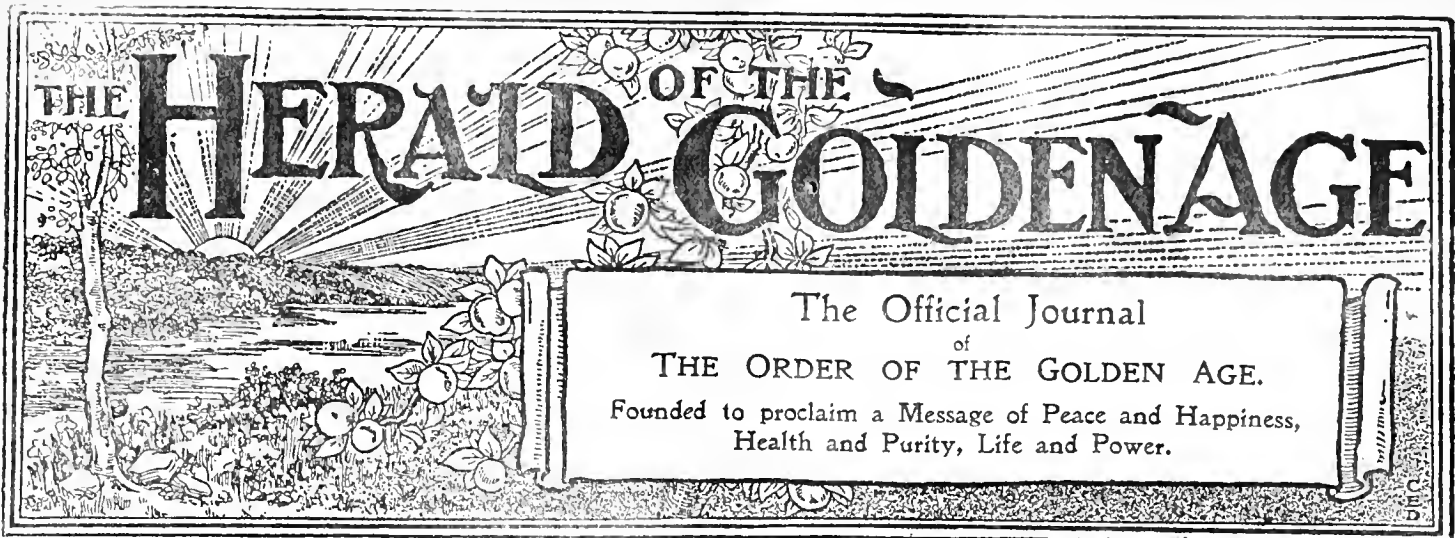
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THREEPENCE.

God's Stepping-Stones.

"I hold it truth with him who sings
To one clear harp in divers tones,
That we may rise on stepping-stones,
Of our dead selves to higher things."

Men and women who are nearing the end of their mundane journey, and who have taken it at all seriously, are able to look back and recognise each



great occasion or crisis which has been provided for their spiritual upliftment — each opportunity for creating a stepping-stone to higher things, by some act of dedication, surrender, or self-crucifixion. And those who have acquired spiritual understanding know full well that unless a human soul lays down its life in some form, it cannot truly *live* — that only by *renunciation* can possession of the 'pearl of great price' be won.

Strange and paradoxical though it may seem, nevertheless it is true; and

richer are they who have given up their treasure or their bliss in response to some high call, than they who have retained the same. For, in nearly all cases, souls who have thus renounced sources of happiness that were really precious to them, are ever afterwards able to look upon the world with more earnest eyes and with deeper vision; and to realize that they have entered that Sphere where the light never fades, and where there is no night.

There is also a mysterious joy associated with, and arising from self-sacrifice, which is very real, although indescribable; and in special cases, where such sacrifice is very great, it may even become intense. Thus can be explained that strange exultation which Christ felt at the time of his supreme ordeal; and also his desire that his disciples might participate in His joy. Thus, also, is the spiritual Law of Compensation made manifest.

We have all been accustomed to think that death *follows* life, and ends it, because this happens to be true as regards these physical bodies which we use for a time as instruments. But the exact opposite is the truth concerning our real and higher selves.

In the *spiritual* world of being, to which we rightly belong, a richer and fuller life *follows each death* instead of preceding it, and before we can know by experience the joy and glory of a higher plane of existence, we must pass through some Gethsemane or face some Calvary.

For until we are able, with some definite prospect of self-sacrifice in view, to make the 'great choice,' and truly say "Not my Will, but *Thine* be done!" we cannot be emancipated from the conditions which keep us from the life that transcends mortality.

To many of us this idea may be, as yet, unintelligible; but in due time we shall all understand that there is no other way by which we can attain that more abundant consciousness and illumination which we sometimes dream about and earnestly desire.

Each Eastertide affords us an appropriate occasion for pondering over the mysteries of spiritual trial, triumph and resurrection, and for trying to apprehend their deep significance. And it is well for us to study the great object lesson which has been provided for us, in order that we may learn to understand the Law of Necessity that lies behind a profoundly important and vital experience.

For thus may we be constrained to seek and to welcome that *voluntary* form of death which precedes each arising to a higher life — instead of waiting for our purgation to take place by means of suffering which is beneficently sent for our upliftment, by that "Providence which shapes our Ends, rough hew them how we will."

That we must be "perfected by suffering" is well known to all advanced souls. Our spiritual evolution must needs be furthered, and our capacity for response to finer and more celestial vibrations increased, so that the joy and the music of the higher spheres may ultimately be our portion. And unless our spiritual sensibility be thus developed we cannot participate in that perennial feast of heavenly sensation which awaits redeemed and transformed men and women; nor can we share that beatific vision which is the prelude to the same.

"Golden opportunities may have been missed, but others are for ever offering themselves."

But it is not essential that we should *all* be refined by *physical* pain; it is only necessary that our dross should be removed and our spiritual life quickened; and the fire of voluntary self-sacrifice is more effectual for the purpose—being a spiritual flame. Thus it is possible for many of us to avoid physical suffering, by seeking *first* the interests of God's Kingdom and the happiness of other souls, while not neglecting obedience to the Laws of Health on our own account.

Blessed are they who go forward into the 'Shadow,' and so tread their 'Via Dolorosa' *voluntarily*, in response to some Divine call for sacrifice or service, instead of waiting to be urged onward and upward by stern circumstance and distressful experience that is all unsought.

Herein lies the importance of exalting the ideal of Christian discipleship of the real and higher sort—of exhortation to "follow the Christ" in the path of service and renunciation. For unless such aspiration be awakened there will be no yearning after that fellowship in the work of Redemption (both personal and altruistic) which is absolutely essential to the truly spiritual and transcendent life.

Slowly, indeed, do men and women grasp this great truth; for their vision is blinded by carnal influences and the glamour of mundane illusion. Yet many are even now becoming aware of the existence of this Law which governs our spiritual progress and destiny; and are quietly, or in the silent night-watches, bracing themselves for the ordeal which they intuitively know is awaiting them in the future.

The corn of wheat must be buried in the earth ere it springs forth in verdant beauty and vitality, and becomes capable of multiple reproduction and useful service to mankind. And it is symbolic of that portion of our human life which must be voluntarily surrendered and buried, in order that resurrection may follow and a higher type of Life become possible.

Jesus tried to make this necessity for Sacrifice plain and understandable to the small group of aspirants who gathered round him in quest of that great secret which they felt He possessed; but they were slow in apprehending it at first. And so it is with us all. One thing that He said, however, may help us to find the Way, for it is such a simple direction to follow:—"He that willeth to do God's Will shall *know*." And those who really put that affirmation to the test, by personal consecration and dedication of themselves to such high endeavour, find that it is invariably fulfilled.

The circumstances and conditions of the life of each Initiate may influence the exact time of the fulfilment, and may often delay the hour of Realization for years. But in every case, if real endeavour to tread the path of obedience and philanthropic service is maintained, in spite of all shortcomings and temporary defeats, the great reward comes at last—the faithful disciple enters into fellowship with those who *know*, and participates in the consciousness of those who '*have been there*.'

Few of us realize that we are actually the *result* of our past experiences; that our characters are the product of the painful education, the heart-throbs and tears, and the soul-sensations that we have known during the long journey which we have travelled on the road towards spiritual maturity. Yet this is the literal truth concerning our real selves.

Our present status and attainment may be measured by our present capacity for sympathetic response to the spiritual vibrations of other souls. The *wider* and *deeper* the range of such capacity for responsive vibration, the *farther* are we advanced, and the greater is our ability to understand spiritual verities and experience.

The more *intensely* we can vibrate on all planes, the *richer* and *fuller* is our life and consciousness; and only as we become able to bear psychic sensation of an intense sort, which means vibration at high velocity, can we enter into close communion or relationship with, and participate in the sacred experiences of, those who dwell in touch with the higher spheres.

So great is the Joy and the Love, and the Consciousness of some of God's ministering ones, and so potent is the influence or vibration that consequently radiates from them, that the average undeveloped human soul on this mundane plane could not *bear* their immediate presence—the sensation would overwhelm them.

Just as an ordinary electric storage cell will be injured or destroyed if it is charged too rapidly, through being brought into contact with a battery of much higher power or voltage, so would an undeveloped soul be injured by psychic influence of too great potency. Hence the occult saying "Our God is a consuming fire"—for thus is spiritual vibration at the highest velocity symbolised.

"O, could I tell, ye surely would believe it,

O, could I only say what I have seen!

How *can* I tell, or *how* can ye receive it,

How, till He bringeth you where I have been?"

It is by Suffering, and especially by *voluntary* Suffering, in the form of renunciation or sacrifice for the sake of high spiritual ideals, and for the rendering of genuine service to mankind—not *useless* suffering dictated by morbid ascetic sentiment—that this mysterious capacity for higher and more intense vibration becomes developed.

One of the chief reasons why so much Pain is permitted to exist, is that it is the only possible way by which the evolution of spiritual beings (up to a certain standard) can be accomplished, and their sympathetic capacities be enlarged. But when that standard is reached, the *necessity* for Suffering passes away, and the time comes when "there shall be no more Pain"—for Love takes its place as the great refining and purifying force, and Joy supercedes Sorrow for ever.

During our past lives, the experiences that have shaped and moulded us have, in most instances, come to us unsought—at any rate consciously. Our actions may have brought many of them upon us, but seldom have we deliberately invited them.

In the future, we shall, to a much greater extent, shape our own destinies and master our own fate. For Knowledge grows, and we are beginning to understand the wonderful operation of Spiritual Law. Hence, it is possible for us to escape much painful urging forward in the form of involuntary suffering, by *choosing* to press onward and upward *of our own free will*.

Each human life presents many opportunities for self-denial, and most of us know how we may 'give up' for Righteousness' sake, better than others can tell us. But we are apt to *forget*, and to let the years slip by us without taking advantage of such opportunities. And this is why so many people die almost

bankrupt—speaking spiritually. They retain for their own use the possessions and talents they might dedicate to the Service of God and mankind, until Death compels them to relinquish their hold, and sends them forth into the life beyond as spiritual paupers.

There are many *simple* ways in which we can hasten our spiritual progress towards the 'Better Land;' but the *great* occasions are generally provided for us extraneously, and all we can do is either to respond or hold back.

The actual surrendering of the life of the lower self, in some form, or the crucifying of the physical life in order that the spiritual may supplant it, is often a painful and trying ordeal. This is especially the case if renunciation of a serious sort, and in the form of some momentous act, is called for. But the process can be rendered easier for many by being made *gradual*; and it then becomes a "dying daily," as Paul described it.

Carnal indulgences can be limited in their extent, or surmounted one by one; spiritual pleasures can be made to take the place of physical ones; and the work of transformation can thus be made to take place by almost imperceptible degrees. And for all who thus seek to prepare themselves for the higher life that is eternal, abstinence from carnal and blood-stained food will be found both an easy "first step" on the Way and also a great subsequent aid to self-mastery and spiritual culture.

That such abstinence is *essential* must be obvious to every intelligent person whose mentality is not warped by prolonged indulgence in butchered food. A prominent Minister of a Christian Church recently affirmed:—"We cannot be *spiritual* men and women and 'beasts of prey' at the same time." But if we "walk in the light" that is given us concerning this *preliminary* stepping-stone, more will follow for our guidance and upliftment.

Our human life is full of difficulties of all kinds, but the greatest of them all is the difficulty of 'overcoming' the allurements of the world, the desires of the flesh, and the evil influences of the lower invisible spheres. This is the great task which is set before each one of us. And we shall do wisely if we avail ourselves of the things that help, while resolutely facing the necessity to lay aside the things that hinder.

All other achievements are small in comparison with the attainment and maintenance of the overcoming and transcendent life. Doubtless this accounts for such rich promises being made by the Master of the Christ-sphere to all who aspire thus to follow Him.

We have only to read the messages to the seven Churches, given through John (the finest sensitive, and the most spiritually minded of the early band of Initiates) in order to have our aspiration kindled and increased. For great indeed is the wealth of reward offered "to him that overcometh."

And this Wealth, which may be our own if we so resolve, includes a higher consciousness and a clearer vision; and also such ability to respond to celestial vibration that we can participate in the ecstatic experience of those who dwell where Love so transcends all other conditions that it makes Harmony which is beyond description, and Joy that is perpetual.

Sidney H. Beard.

Suggestive Thoughts.

Nothing great was ever achieved without enthusiasm.
EMERSON.

Consider what God can do, and you will never despair of success.
THOMAS WILSON.

Ideas go booming through the world louder than a cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.
W. M. PAXTON.

'Serving God' is doing good to Man; but *praying* is thought to be an easier 'service,' and therefore is more generally chosen.
B. FRANKLIN.

Multitudes who profess to belong to the religion of Christ, scarcely know it when they see it.
HENRY DRUMMOND.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.
THOMAS CARLYLE.

When the power of imparting joy is equal to the will, the human soul requires no other heaven.
SHELLEY.

What the world's million lips are thirsting for, must be substantial somewhere.
YEATS.

If a man lives entirely on the physical plane, he can never be permanently satisfied, because the other sides of him are inactive. Though he devour the finest dinners, the *best* part of him remains *unfed*.
CARLYLE.

The men who *do* things; not the men who merely *talk* about things; are those who bless the world.
ELBERT HUBBARD.

That which is past is gone and irrevocable. Wise men have enough to do with things present and to come.
FRANCIS BACON.

The world is full of judgment days, and in every assembly that a man enters, in every action he attempts, he is gauged and stamped. A man passes for what he is worth.
EMERSON.

We thirst for that invisible mystery, whose voice floats above the veils of the world, and we would drink again of the old wonder.
FIONA MACLEOD.

Kind thoughts imply a contact with God. Like the love of beauty they can spring from no baser source. They are not dictated by self-interest nor stimulated by passion. They have nothing in them which is insidious, and they are almost always the prelude to some sacrifice of self. It must be from God's touch that such waters spring.
F. W. FABER, D.D.

Fasting and Fruitarianism in the Treatment of Disease.

A REMARKABLE HOSPITAL REPORT.

A most instructive object lesson has been provided by an experiment extending over five years at the District Hospital in the town of Mildura, Australia.

It is described by the Medical Superintendent, Dr. O. L. Abramowski, in the following article, and as it corroborates the observations and experience furnished by similar methods of treatment adopted at the Lady Margaret Hospital at Bromley, it is well worthy of being placed on record in this Journal, so as to be available as evidence in connection with the advocacy of the Fruitarian System of living by our Lecturers and Press Correspondents. (Ed. H.G.A.)



Immense are the advances of modern Medical Science, especially in Diagnosis, Physiology and Bacteriology; grand are the strides modern Surgery has made in the art of removing important parts of the human body without actually stopping the process of life; but the visible results of the *healing Art* in *curing* and *preventing* or *shortening* disease are universally unproportionate to these dazzling achievements.

In spite of all the boasted modern chemical remedies, changing with kaleidoscopic rapidity from day to day; in spite of vaccination and injections; in spite of serotherapy and organotherapy; in spite of all the modern artificial, electrical and magnetic appliances, the general death rate of Typhoid and of the epidemic diseases is as high to-day as it was centuries ago. The deaths from Bright's Disease, Diabetes, Pneumonia and Cancer are increasing in number every year, and only in the mortality from pulmonary Tuberculosis, when treated by natural means in its first stage, appears a slight reduction.

Sanitation and Hygiene have reduced the number and the extent of epidemics. But if you are once attacked by any disease, your chances of recovery, under the usual modern medical treatment, are to-day hardly better than they were during the darkest ages of medical quackery, of human superstition and credulity.

These and similar observations had so much disheartened me that when in 1888, after a not unsuccessful medical career of fifteen years, I came to Mildura, I had decided to give up the medical profession as soon as the income from my land here would supply my wants.

During the last six years, however, a change has taken place in my relation to my profession. I am no longer willing to give it up. On the contrary, I am to-day filled with an enthusiasm for the noble Art of Healing, even greater than I felt when, as a young doctor, I was just let loose upon unsuspecting humanity a generation ago. But my present enthusiasm is not founded on the blind belief in 'authority' and the daily-repeated experimenting with newly-invented remedies.

It has its roots in my own experience and studies, and in my changed views with regard to the nature of Disease.

In 1902 I was in a very precarious state of health—so much so that, with the gained knowledge of the last six years, I feel now convinced that my life could not have lasted more than two years, if I should have continued living in the old "modern" way. I then started a series of experiments with fasting, and a fruitarian and vegetarian diet. The results I obtained on myself, on the members of my family, and on private patients, induced me to introduce a new treatment, the result of those experiences, into the Mildura Hospital.



This treatment is based on the following observations:—

General Principles.

Disease is practically restricted to man and his *domestic* animals. Free animals are nearly always healthy, like the birds in the air and the fish in the water. The difference in living between man and the free animals will give us the cause of Disease.

Free animals live on *natural* food and *natural* drink. Man seldom likes natural food and drink; he *prepares* his food and drink.

Preparation of food means, practically, the application of heat to it, or, in other words, cooking in all its different branches.

Natural food does not want cooking, but is chemically changed—often killed—by boiling temperature, whilst a great number of unnatural foodstuffs are made eatable and digestible by heat. Cooked food is *dead* food.

A diet full of dead material, forces the body to great exertion in order to extract the few living particles, or to revivify those that can essentially yet be used, and thereby weakens the constitution; while, on the other hand, it must fill the body with useless material, often decomposed and poisonous, which we call "waste matter."

Waste matter, the product of cooked food, is the cause of most bodily encumbrances and impeded bodily functions. Nature may for a time accommodate this waste matter, but then it has to work under difficulties, which are the symptoms of so-called chronic disease.

As soon as the bodily functions cannot go on any longer under the daily-increasing burden of waste matter, the process of life would come to a standstill, and death would follow, if Nature did not start a process of removing the waste matter. This process of "burning off rubbish" in order to enable the body to go on with the work of life is called disease.

There is only one disease. The different appearances of it are the consequence of the variable actions of the different organs used for eliminating waste matter, and of the poisons produced by different little parasites (microbes) accompanying some of these purifying processes. Disease is a beneficial process, and should never be suppressed, but should be helped and assisted to effectively do its work—viz: the restoration of the body.



A Radical Change in Treatment.

A treatment founded on these views must naturally be very different from that at present taught at the Universities, where disease is considered as an enemy of human life and as brought on by accidental causes, such as changes of temperature, miasmatic influences, microbes, etc.

The present-school Treatment tries to *cure* the different diseases by *suppressing the different symptoms*, and is therefore always looking for *specific* remedies, which have to vary with each disease. The effects of its therapeutic actions are not only *uncertain* but often directly mischievous, imposing upon Nature the task to get rid of the poisonous drugs called 'medicines,' in addition to the bodily impurities.

The new treatment, on the contrary, does not interfere with the different symptoms, which are considered as so much smoke produced from the internal fire, but endeavours to assist Nature by keeping away everything that might interfere with the great internal cleansing process, and by removing all hindrances to the free working of the eliminating organs.

The first purpose is gained by stopping, for the time, any fresh food supply; the second, by giving unlimited quantities of fresh water, and by sweating or other hydrotherapeutic measures.

From its principal feature I have called the treatment the "No-Food Treatment." If a limited quantity of fruit or fruit-juice is given I call it a "Fruit Fast." In acute cases the abstinence from food practically coincides with the feverish stage. In chronic cases no food, or only a very limited quantity of fresh fruit is given until, after the disappearance of the "habit-hunger" (which usually takes place in from three to six days) a strong desire for food sets in.

This time varies, according to the state of nutrition the body was in at the beginning of the fast, from two to four weeks or more. Our longest absolute fast lasted 53 days in a case of typhoid, and the most extended fruit-fast lasted 42 days in a case of chronic arthritis.

As soon as the tongue is clean and moist, the temperature normal, and an unmistakable genuine hunger manifests itself, feeding is resumed—but *not before*. In this stage a strictly fruitarian diet is given, always containing as much as possible fresh [*i.e.*, not cooked] fruit and vegetables, with a moderate quantity of milk, butter, cheese and eggs.

Grain foods, such as biscuits, bread, puddings and porridge are used only as stop-gaps or little luxuries. Meat is excluded, with all its preparations, such as broth, beef-tea, jelly, etc. Tea, coffee and cocoa are used so weak and sparingly that the diet is practically free from uric acid.

Flushings of the colon in order to empty the bowels, hot air baths, hot water baths, hot water bottles and wet packs with massage and exercises; fresh air and sunlight are additional helps. Drugs are now hardly ever used in the Hospital, and alcohol is prohibited in every shape or form.

Practical Results in Surgical Cases.

In Surgical cases the fruit-fast has provided a wonderful factor in purifying the blood and strengthening the healing powers of Nature, so that without any antiseptic wound-poisons, using only cleanliness and sterilised water during operations, our wounds and injuries now heal better and quicker under a common wet compress than they ever did before under carbolic acid, sublimate or iodoform.

If, after a time of feeding, the wounds do not look as well as they should, a short fast with a restricted quantity of fresh fruit very soon puts fresh life into the healing process, and renders the wounds clean and healthy looking.

The small number of these cases at the Hospital does

not warrant any further remarks. I have, however, before me a letter dated June 3, 1908, kindly sent me by Dr. Josiah Oldfield, the well-known London surgeon and superintendent of the fruitarian "Lady Margaret Hospital" at Bromley, Kent, England, which proves the immense benefit of a regime similar to our own in surgical cases and which I shall here quote in full. Dr. Oldfield says: "I am very much interested in your letter of the 10th of February and especially to know that you are carrying out similar experiments in Australia to those which I am doing here, and that you find the fruitarian dietary is so valuable in your Hospital. I have had very little experience in typhoid cases myself, but we have a great deal of surgical work here, and my experience is that one gets a smaller amount of shock, and less amount of inflammation, and more rapid healing, and more complete restoration to the original vitality than one gets on a meat diet."

"I should have no objection to your quoting this statement of mine before your Medical Congress, as I make it with the experience of having done over two thousand operations on patients treated on the fruitarian dietary, and I have come to the conclusion that to obtain the best results it is well to put the patient on a fruitarian dietary a month before operation. In abdominal cases and rectal cases and in internal cases the benefit of having a clean aseptic condition of the bowels is of the greatest importance. I have lost only one case after operation during the last ten years."

The surprisingly favourable results of the "No Food Treatment" on typhoid, which disease is by far the most frequent in our Hospital, very soon reconciled our people with the apparent inconvenience of the fasting, and even in my private practice the objection against it very soon disappeared. But when people suffering from other diseases had to submit to similar treatment, the patients, as well as their friends, being always used to a different treatment of different diseases, began to think that I was going too far, as one treatment could not be equally effective in all diseases.

The Committee therefore called upon me to put my views before them at a special meeting. This meeting lasted for about an hour, and the whole time was practically taken up with a vindication of the new treatment. I had the honour and pleasure of putting my reasons for the changes of diet before a body of gentlemen well able to formulate an opinion of their own; and, with the help of actual facts and physiological proofs, I succeeded in convincing them that the withholding of food altogether in *some* cases, and of meat, tea, etc., in *all* cases, was not done with a view of torturing poor helpless patients and invalids, or of reducing the expenses of the Institution, but purely and solely for the benefit of the patients, and was nothing else but the logical outcome of a series of correct *observations* and of well-proved *facts*. I proved to the Committee that a meat diet is the very worst diet for repairing bones, as in the flesh of animals we get only *muscle-forming* elements, while the bone-forming minerals are found in the *bones*, and in fresh vegetables and fruit.

The first patient was received at the Hospital in March, 1892, a little over sixteen years ago. Since then, up to the 30th June, 1908, 1435 patients have been admitted into the Institution, or an annual average of about 90. The new treatment was gradually

Results in Medical Cases.

introduced since 1903, so that the whole time may be divided into two periods: one of eleven years under the old, and one of five years under the new treatment.

We treated infectious diseases 446, viz.:—Typhoid 281, Influenza 44, Dysentery 38, Measles 34, Tuberculosis 28, Scarletina 14, Diphtheria 7; Diseases through Uric Acid Poisoning 125, viz.: Chronic Rheumatism 65, Rheumatic Fever 27, Lumbago 9, Neuralgia 6, Sciatica 8; Diseases of the Respiratory System 76, viz.: Bronchitis 34, Pneumonia 33, Pleurisy 9; Diseases of the Digestive Organs 72, with 15 cases of Appendicitis; Fractures 34, Cancer 28, Burns 19, Eye Diseases 18.

In order to clearly mark the difference of our results in the two periods, I shall now enumerate the losses through death during the whole time and during the two periods in total numbers and in percentages.

Out of 1435 patients during the whole time we lost 159, or 11 per cent. Out of 793 patients admitted during the first period, we lost 102, or 13 per cent. Out of 642 patients admitted during the second period we lost 57, or 8·8 per cent.

If we deduct from this total the incurable cases of Tuberculosis—viz., 28 and Cancer 16, which were the cause of 22 deaths in each period, or 44 during the whole time, we get the following results:—Out of 1391 patients during the whole time we lost 115, or 8·2 per cent; out of 771 patients during the first period we lost 80, or 10·4 per cent; out of 620 patients during the second period we lost 35, or 5·6 per cent.

This grand result—viz., the reduction of the mortality rate from 13 per cent to 8·8 per cent in all cases, and the reduction, after exclusion of the incurables, from 10·4 per cent to 5·6 per cent, or to nearly one-half, is principally caused through the extraordinary reduction of the fatalities in typhoid, as the following figures prove. Out of 281 cases of typhoid during the whole time we lost 28, or 10 per cent; out of 171 cases of typhoid during the first period we lost 26, or 15 per cent; out of 110 cases of typhoid during the second period we lost 2, or 1·8 per cent.

But I have said that not only typhoid patients, but all the other patients, have shared in the benefits of the new treatment. In order to prove this, I now give the mortality rate of all cases, excepting the typhoids as follows: Out of 1154 cases, excluding typhoids, during the whole time we lost 134, or 11·7 per cent; out of 622 cases, excluding typhoid, during the first period we lost 79, or 13 per cent; out of 532 cases, excluding typhoid, during the second period we lost 55, or 10·3 per cent.

If now, in addition to the cases of typhoid, we exclude the incurable cases of cancer and consumption as in the previous tables, we find: Out of 1110 cases during the whole time we lost 90, or 8·1 per cent; out of 600 cases in the first period we lost 57, or 9·5 per cent; out of 510 cases in the second period we lost 33, or 6·4 per cent.

We thus find it confirmed that the new treatment was beneficial, not only to typhoid patients, but to *all the others* as the total mortality rate, excluding typhoid, was reduced through it from 13 per cent to 10·3 per cent—i.e. by 2·7 per cent—and from 9·5 per cent to 6·4 per cent—i.e. by 3·1 per cent after the exclusion of those cases which could no more be influenced by any treatment.

Like everything else, the new treatment had to gradually evolve. It is not perfect by a long way, and it will take considerable time yet before the prejudices of the

patients and their friends will be completely overcome and all the difficulties at present working against the introduction of an absolutely natural (i.e. uncooked) fruitarian diet will have been surmounted.

In order to show how the different diseases have been influenced by the new treatment I have compiled a table representing the number of cases of some of the most common diseases in the two periods, their average days of treatment and their death-rate, with a comparative statement of gain or loss in days of treatment and in lives.

We may claim for the new treatment a gain of 23·3 lives in five years, or 4·6 per annum, which at the average rate of 90 admissions per year means an actual saving of a little more than five lives in every hundred patients.

The gain in days in Hospital appears as 975, but this does not nearly approach the actual gain, as naturally the patients that died had less days in Hospital than they would if they had recovered.

Besides this saving of life and money, **Advantage to the Hospital Staff.** the greatest recommendation for the new treatment is undoubtedly the almost complete absence of complications in any of the diseases, and the all but certain relief from distressing symptoms in a comparatively short time.

The Typhoid patients, for instance, were hardly ever delirious, excepting in the two fatal cases, the one of which was brought too late into the Hospital, whilst the other died during the extreme heat of January of this year, when four apparently healthy people lost their lives in Mildura through heat apoplexy in one week. Neither did the typhoids show any threatening symptoms from the bowels, excepting a few slight and short hemorrhages; no vomiting, distension or diarrhoea, no complication from the lungs or the heart or any other organ.

The nine cases of Pneumonia all ran a very unexciting course; the crisis was a mere falling off of the temperature with very little sweating (often none at all) no symptom of collapse or delirium.

The six patients from Appendicitis, with the exception of one who was brought in with an pericolic abscess, and recovered after the appendix had sloughed away and was expelled with a quantity of matter through an incision, never required any operative interference, the abdominal pain and other distressing symptoms disappearing quickly under complete abstinence from food, after the colon had been flushed.

In these circumstances the nursing of the patients is naturally easier than under the old treatment, when changes and alterations in the diet were often of daily occurrence and complications with affections of other organs frequently claimed special attention and necessitated changes of treatment.

When under the wrong impression that people could not possibly live without food for more than ten days and in the absolutely unphysiological belief that food given during an acute illness helps to keep the patient's strength up (and has to be forced down if not voluntarily taken), the patients were often submitted to great tortures and most cruel proceedings by enforced feeding.

We know now that feeding feverish patients is a cause of increased temperatures, and not only of a prolongation of the diseases, but of many complications. We know now, that it was the no-food treatment that enabled

us to carry on the work at the Hospital with the small nursing staff we have, and that under the old treatment we would have wanted at least two additional nurses.

The "No Food Treatment," therefore, has reduced not only the death-rate, but also the sufferings of the patients and the work and the anxiety of the nursing and medical staff. For myself, I must state right here that I am more than thankful for the circumstances that led me to the development of this wonderful treatment.

Whilst in years past, under the old treatment, any patient suffering from a serious complaint might, and often did, rob me of my equanimity during the day and of my rest at night, I now, as a rule, am able to be cheerful and hopeful in daytime and can sleep quietly at night with the responsibility for the life of patients, however seriously ill with an acute disease, resting upon my shoulders, as long as I am satisfied that they get no food of any kind.

My anxiety, and the danger for the patients, begins when they start eating. Indeed, the *extra* calls to private or Hospital patients have become wonderfully less since I introduced the no-food treatment.

The surprisingly favorable influence of our treatment upon the course of disease could not fail to impress itself upon our nursing staff. All the experienced nurses occupying the place of Matron were, in consequence of their previous training in other hospitals, at first conscientiously prejudiced against the treatment; but without exception they all were very soon convinced of its exceedingly favorable results and then became its most persistent advocates. The younger nurses, whom I was training myself, never doubted my teaching.

The ultimate result with our nurses since 1903, was that most of them became fruitarians themselves, and, as a matter of fact, got stronger and healthier than they ever were before. In cases of not feeling quite well they at once now go in for the No-food Treatment, and I have adopted the same way of living myself.

The Public Benefit.

So far we have considered the influence of the new treatment upon acute diseases only. Still there are enough chronic ailments which do not directly cause death, but under the usual medical treatment either do not improve at all or only change their appearance, so that some of these sufferers are declared incurable, whilst others are constantly in the hands of medical men for fresh complaints and new complications. Some skin diseases, Epilepsy, Bronchitis, Asthma, &c., belong to the first class, whereas Gout, Rheumatism, Arthritis, &c., would be representatives of the second class.

Now, I have seen some very stubborn cases of this sort improving wonderfully under the 'No-food Treatment,' whilst others were absolutely cured after a comparatively short abstinence from food, followed by pure fruit diet.

The lessons taught by the results in the Hospital have already found their way into the homes of our people, for very frequently patients admitted to the Hospital, as well as private patients, now tell me that they had already given up eating since the first signs of disturbed health.

People in Mildura have to a great extent lost their dread of disease, especially of Typhoid, and have gained more confidence in the "No Food Treatment" than they had before. The use of fresh fruit and vegetables has greatly increased in our community, whilst the consumption of flesh and tea is decidedly getting less.

But more than that, our teachings seem to have left their imprint upon the mortality rate of our whole community, for we find here almost the same decline since 1903 as in our Hospital. A list kindly given to me by our registrar, after deducting the deaths in the Hospital gives the following number of deaths in Mildura:—1898, 39; 1899, 32; 1900, 30; 1901, 40; 1902, 57; 1903, 34; 1904, 25; 1905, 28; 1906, 25; 1907, 26. These falling figures in a community constantly growing (whose population has increased from 3000 in 1898 to nearly 5000 in 1908) can only be explained by the influence of some highly potent factor; and people who know how little attention the hygienic necessities of Mildura have so far received (how unsatisfactory especially our drainage is proved to be) and who, on the other hand, have observed how eagerly my experiments at the local Hospital have been watched and commented upon by the people and by the Press, will agree with me that this influence has been exerted to a great extent by the example of the Mildura District Hospital and by the *instruction* emanating therefrom.

An enumeration of the results of the new treatment at Mildura must therefore not be restricted to the highly satisfactory successes in healing and the greatly reduced death-rate at the Hospital, but must include, to a great extent, the better health and the lowered death-rate of the whole community.

I am well aware of the fact that the number of observations is very small and the time very short during which the "No-Food Treatment" has been tried, but the effects of the treatment have appeared with such mathematical regularity, as long as the patient's vitality was not completely exhausted, and its beneficial influence proved so sure and universal that, in the interests of suffering humanity, I did not consider it right to wait any longer with its publication.

The Mildura District Hospital has indeed been Mildura's experimental station during the last five years. But I hope I have proved by "Our Results" that my experiments not only did not harm anybody but have been highly useful and beneficial to the community."

O. L. M. Abramowski, M.D., M.O.H.

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.
Wait not, for precious chances pass away;
Weep not for 'golden ages' on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.
Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!
Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.
Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

Walter Malone.

Shall we Vivisect?

By JOSIAH OLDFIELD, M.A., D.C.L., M.R.C.S.,
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I am opposed to Vivisection because it is one of the forms of cruelty.



Nearly thirty years ago I gave up blood sports, although the fascination of shooting and fishing were strong upon me and the arguments of the sportsman were ready to my tongue.

I gave it up because of the cruelty which I found was inseparably attached to it, and which left

behind at eventide a taste of bitterness, however glorious the day itself had been.

Nearly thirty years ago I gave up flesh eating, although the love of the broth of dead things was strong upon me, and though the plausible plea that animals were "sent" for man's use had grown up with me from childhood.

I gave up flesh eating because I found that butchery could not be separated from cruelty, and that however much the well seasoned dish stimulated my palate, the after taste of a pathetic sadness spoiled the memory of it, and compelled me to become Fruitarian.

And so with Vivisection. It is inseparably connected with cruelty and with sufferings which need no exaggeration. They go home to the heart, and refuse to be quieted however much the head may be plied with argument or the intellect hardened by logic.

It is often replied that we who are opposed to cruelty are flying in the face of Providence.

"Is not Providence," they ask, "red in tooth and poisonous in fang? Do not the strong ever prey on the weak? Are not raven and cunning and cruelty and slaughter the very foundations on which Nature is built, from the lowest rung of life's ladder? Why, then, should man presume to set up an unnatural standard of Gentleness and Humaneness and Mercy towards the weak and suffering?"

The answer is a simple one, but like many another simple truth, it is often overlooked by those whose ears hear not and whose eyes do not see.

It is true that cruelty and rapine and desolation and devilry are carved deeply into the walls of the quarry from whence we were digged.

It is true that the pathway we have trodden is strewn with carcasses and blackened with deeds of shame and poisoned with a desolating curse, but this is *all behind us*, and only to those who, like Lot's wife, look back at the Sodom from which they have been delivered is there this picture of blood and destruction.

The pathway ahead is tinged with the halo of a golden sunshine and aureoled with the blessings of Peace.

From Enmity we have come, to Amity are our footsteps leading. From the law of "might is right" are we being slowly freed, and into the freedom of the comradeship of all sentient creation are we being ushered.

From the Egyptian land of Hate and Cruelty and idols and fleshpots has the human race begun its historic journey towards the Canaan land of Love and gentleness and a divine concept of fatherhood and a sustenance of manna and milk and honey and cornfields and vineyards and oliveyards.

If I read the book of Nature aright, I admit only too sorrowfully that the lower rungs of life's ladder are splashed with gore and gashed with the struggles of agony; but I see that it is *only* the lower rungs, and that higher up the call of evolution is ever towards the humane and the compassionate and the self-sacrificing.

The pathway of life is from Sadness towards Gladness, and blessed are they who take up their parable and their burden to help on the grand march of the Ages.

Vivisection, therefore, since it tends to perpetuate grievous pain, is *retrogressive*, and not progressive, and is on this ground to be condemned.



If, however, Vivisection humbly admits that it is a dreadful evil, and proclaims in all reverence that it is being done, like many other dreadful things, under necessity, as a temporary expedient, and that it will only too gladly welcome any method to render itself unnecessary, it is bound to show three things.

It is bound to show (1) that Vivisection produces important benefits to the human race; (2) that it does not pay too great a price for these benefits; and (3) that these benefits could not have been obtained by any other means.

I cannot attempt to analyse in any detail these immense and important questions; suffice it if I suggest a leading thought or two which will show why the most convinced apologist of Vivisection should pause before he condemns the Humanitarians as unscientific or faddist.

Has the human race gained beneficial knowledge by means of vivisection.

I am bound to confess that the claim may be advanced that it has, just in the same way that it may be claimed that the English race has become possessed of many lands by bloody wars and treacheries, and deeds of shame.

It is, however, very easy to make claims which cannot be substantiated, and when it is dogmatically stated that rabies has been exterminated, diphtheria rendered harmless, enteric fever deprived of its danger, the circulation of the blood discovered, and brain surgery made an exact craft by means of vivisection, I cannot help feeling that the arrogance of dogma which so often blinded the Roman Church to the importance of facts, is beginning to lay its blighting hand upon the high priests of physiological science.

Vivisection has been done in connection with all the discoveries in these realms of anatomy and medicine and surgery, and because of this it is arrogantly claimed that the discovery was due to the Vivisection.

This is not the normal way in which discoveries are actually made. They usually result from the acute grasp, in a highly sensitive mind, of the result of many observations made by patient and painstaking watchers, or of patent facts which are known to all, but which have hitherto never been sensitively and actually observed in the particular way in which the discoverer sensitively and actually observes them.

When anyone claims that such and such a discovery is due to Vivisection, in a high percentage of cases you may be assured that he is dogmatising without knowledge, and that in a considerable percentage he is dogmatising without facts—and such dogmas are closely akin to falsehoods.

But in the residue of cases where beneficial knowledge has been acquired as the result of Vivisection, we are bound to ask the second question.

"Have we paid too dearly for our bargain?"

It is not enough for a physiologist to come triumphantly into our midst and to proclaim, "Lo, these and these are the treasures I bring!" We are bound to reply, "Show to us the whole balance sheet." It is only cooking accounts to bring forward the *Credit* side of the ledger. Before we can judge rightly we must see the *Debit* side also.

We can imagine many an Esau coming forth with steaming pottage and crying aloud in his sensual joy, "Behold! behold! here is savoury meat which I have gotten. Food for the hungry. Strength for the failing. Comfort for the longing stomach. Have I not done well? Am not I a World's benefactor in that I am perpetuating a virile race?"

But behind all this profession of good things obtained, comes the ominous refrain, "But Esau, thou hast lost thy birthright and hast exchanged imperishable things of glory for the paltry luxury of a passing meal."

Is it not true, too, that the researches of vivisection are made by tampering with the most sacred of human birthrights—the right to be humane—I had almost said the right to become divine, in that Mercy and Self-sacrifice are the attributes of divinity!

Can we deliberately take a sentient animal and slowly bake it to death in order to discover some thermal scale of cell endurance, without destroying some of the angel within us?

Can we take that wonderful masterpiece of all ages, the picture of motherhood, and callously smudge out the most pathetic tints from it in order to draw black lines and interpolate gross cyphers, without blunting our best artistic sense?

And yet men have actually taken a mother dog and cut off her teats one by one and put the hungry pups to the groaning dam, and have sat by with pencil and paper to jot down facts about maternal secretions and inherited instincts!

Can anyone answer whether vivisection such as this drew the man nearer to the Devil or to God?

I could linger long upon this dread field, but I dare not. I can only recall with a haunting memory of horror how for one long week, when in my student days, I was doing physiology, I heard the recurrent, monotonous, reiterant cry of a cat in the adjacent room—a cry which went on the whole of the hour I was at work, and was going on just the same when I began my work again the next day, and again the next day, sadly weakening, but still the same sad, slowly-failing plaintive cry of pain and misery; and I thought of the long, long nights and the long, long days ere sister Death, the kindly one, came and laid the hand of peace upon this poor mortal.

It was *but* one, but it *was* one; and it came home to me and told me what printed words can never tell, of the misery which goes on in the dark places of scientific research.

And again I ask myself whether it is better to gain the

whole world of Knowledge and to lose the soul of the race which is struggling towards God. Is it not better for the human race, decimated by disease, to enter by the narrow gate which leads to the good things of glory, than to be freed from pain and to be cast headlong into the abyss of selfishness and into the chasm of callous disregard of all that is humane and sanctified by divine sentiment?

And if for a moment I might digress here, I would point out that those very diseases which men are torturing the animal world to try to cure, are largely produced by a previous torture of the animal world to produce an unnatural, unwholesome, blood-stained and pain-smirched food.

And thus the vicious circle goes round. We begin by inflicting pain and agony on animals in order to please our palate—the acme of selfish pleasure—Nature steps in and demands the penalty. The penalty of pain wantonly *inflicted* is pain to be *endured*, and so we get the dread form of painful Disease stalking through the land.

Instead of learning that the modern dead—like the 10,000 who died at Kibroth Hataavel—are killed because of their wanton disregard of the beautiful food that is given to them, and because of their demand for the flesh pots of Egypt and the quails of the desert, the seekers after Health go deeper into the morass of the incantations of pain.

"The animals are sent to be eaten" they cry, "and if their dead bodies bring disease, they are also sent for us to experiment upon in order that we may escape from this disease."

I have never yet met a humanitarian fruitarian who is a vivisector! And why? Because those who have grasped the true meaning of humaneness have also learned that advancing Nature teaches the secrets of Health as well as the gospel of Goodness.

It is not for nothing that the inspired writer of the Book of the Revelation foresaw that in the time to come the fruits of the twelve trees would be the food of the blessed, and the leaves thereof would be for the healing of the Nations, and that then there would be "no more pain."

There will be no slaughter-houses in Heaven, and because of this there will be no vivisection laboratories there. And because of all these things "there will be no more pain."

The pathway to Health does not lie through the charnel house, and the abattoir, and the vivisection trough, but in conscious obedience to the humanest and best within.

Fruits, not meat extracts; vital juices of plants, not broths of dead things; living grains, not decaying game, are the best sustenance for Man in health, the best remedies for Man in sickness, and the best preventives of disease.

The right adoption of a scientific Fruitarian dietary would at one stroke do away with the very need for the greater part of the vivisection which is asked for.

And lastly, and even still more urgently, are we bound to ask, "Is Vivisection the *only* way by which these discoveries could have been made?"

And again, I for one am bound to answer that in

my opinion a large proportion of vivisectional experiments are as needless as they are cruel, and that therefore until they are condemned, and until the physiologists separate themselves absolutely and entirely from any fellowship with such things, they have no claim to be heard even in defence of those experiments which are presumably necessary.

We have been regaled of late years with wonderful stories by the scientific experimenters of the effect of 'shock,' but to what end I cannot yet understand.

If we want to know the effect of shock upon the human body, why go and torture some poor innocent dog and watch him writhe in agony?

Are there not enough crushed hands and feet and arms and legs brought into every great Hospital in London every day of the week, which could be observed and tabulated, without adding to the wretched misery of the world by deliberately crushing dogs' paws in order to observe the effect on their heart.

It were better to go upon the battlefield, where men and horses are being shot by bullet, splintered by shell and crushed and wounded in a thousand ways, and to make successful observations there upon a grand scale, which would eliminate the errors of narrower observations, than to spend a quiet post prandial hour with a pipe while a dog or a cat is being crushed and his dying moments are comfortably watched and his agonized writhings are being pleasantly counted.

For those who wish to study the effects of shock on the human system there is no need to add to the sum total of animal misery by inflicting more miserable tortures—the world is only too full of accidents and crushings and bruising and woundings and falls and fractures and dislocations, and these can be studied first hand on *men*.

From this one illustration I would point out how *unnecessary* are many of the major vivisections so painfully carried out, so painstakingly reported and so widely approved.

Let those who will, carry on the parable and show how in other fields of research the arm-chair physiologist is studying his own comfort and ease when he says that his experiments are *necessary*.

It can be shown by patient research that the world is full of every sort of material for the observant mind to learn from, and that for those who will hold before themselves the diviner attitude of self-sacrifice there is no lack of opportunity or of cases, without manufacturing pain *ad hoc*.

May I, in conclusion, emphasize one great motto that should guide us in our researches for the welfare of suffering humanity, and in all our observations on pain and disease. It is this maxim:

"Learn while healing, but do not torture to learn."

Let the first aim be always and everywhere to heal disease, to cure the suffering, and to alleviate those in pain, and during our ministrations of healing we shall find infinite opportunities of observing causes and effects, and of discovering new methods of cure. And the science of medicine and her handmaids of chemistry, of bacteriology, of physiology and of anatomy shall ever bless, and, in blessing, shall also be blessed.

Josiah Oldfield.

This article will be published at once in booklet form, with an Appendix of Medical Opinions against the Practice of Vivisection. Price One Penny.

Glimpses of Truth.

All spiritual truth is waiting to become yours as fast as you will make room for it.

You cannot come into conscious communication with angelic beings until yourself are fitted to receive them.

The religion that has nothing to give, gives promissory notes, payable after death.

The world is dependent upon each one of us for some of its light.

If I allow anything and everything to control my being, I am then like a house given over to tramps.

Wisdom *transforms* the wrong with its superior harmony. Ignorance fights it and thereby increases it.

People who entertain their friends with fine dinners, etc., often give them invisible mental food that would be too corrupt for a buzzard to eat, if it were materialized.

True friendship is of the mind and heart, and does not consist of a mask of pretty make-believe externals.

You cannot cling to the soul-dwarfing habits of thought, feeling and action of the old life, and at the same time receive the health, happiness and prosperity of the New Life.

It is well to be an unconscious instrument for the transmission of the wisdom of the spirit spheres to Earth, but it is far better to be a conscious giver of the Wisdom earned by your own soul.

The harder the transgressor makes his own way, the more he blames others. He is on the road of reformation when he ceases to blame others, and realizes his own responsibility for his condition.

The man of to-day is like a child—he wants joy, peace, happiness, but clings with both hands to that which can only bring him discord, unrest and dissatisfaction.

A man becomes rich *materially*, by getting mankind to work for him. He earns *spiritual* wealth by *working for humanity*.

When an animal attacks a man he is called a "savage brute." When a man attacks an inoffensive animal he is called a "sportsman." But a "savage brute," called by any other name, is still a "savage brute."

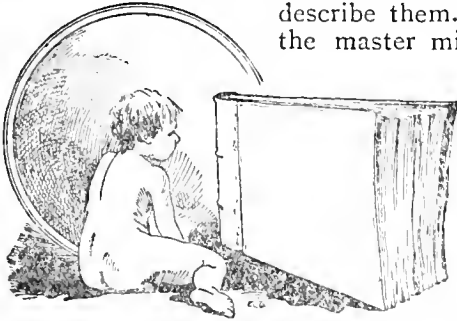
Is it worth while—this falsifying and cheating and strife and discord for a few years (important years, too) of life in the flesh body, and living, eating, sleeping, acting and thinking like an animal? If Love is the "open sesame" to Heaven, is it not of the utmost urgency that we cultivate it and value it as the "pearl of great price"

Lucy A. Mallory.

Human Transformation.

A GREAT POSSIBILITY.

The real Age of Wonders has just begun. The next one hundred years will witness achievements so extraordinary that the terms "marvellous" and "miraculous" will not begin to describe them. Everything that the master minds of to-day are



dreaming about will be realized, and infinitely more. Accordingly, the welfare, the happiness and the progress of Man will be promoted as never before.

But Man is on the verge of a new step; among all the known wonders there is a new wonder, far greater than the rest, just appearing at the dawn of the new day, and it heralds the next step in the progress of the world.

Thus far, human attainments and achievements have concerned themselves principally with *things*, and with those mental faculties that act directly upon *things*; and the reason why is found in the fact that we have understood only those forces in man that can be applied to things. But the coming of modern metaphysics and the new psychology has opened our minds to the consciousness and the understanding of other forces—higher and more powerful forces—forces that can be applied to elements that are above *things*, in brief, the creative elements within Man himself.

In the past, the various steps in progress have been taken in those worlds that lie *outside* the being of Man; but the next step will be taken in those worlds that lie *within* the being of Man. The next step in human progress will be to gain such a complete mastery over the creative forces and the creative elements within the human personality, that we can transform our interior nature and our personal appearance into what may be termed an Edition de Luxe of Man.

Men and women are sometimes like books—all kinds of editions, all styles of binding and every imaginable subject introduced in the contents; but there is one difference. Among books we find editions that have *quality*, *richness* and *worth*, both as to contents and general appearance. The subject matter in such books constitutes the very essence of inspirational power, while physical appearance is all that high art can cause it to be.

Among people, however, it is almost impossible to find rich interior qualities and rare personal appearance combined in the same person. The finest characters and the greatest mind do not always dwell in beautiful personalities, while persons who are exceptionally attractive to physical sight do not always possess unlimited riches of mind and soul. True, there are exceptions to all general rules, but the fact remains that the Editions de Luxe of the being of Man have not as yet appeared.

When we look at the human family we find any

number of paper editions, cheap editions, etc., and occasionally we find a few that approach something far better; and it is a psychological study of the creative elements that are active in personal natures of these few that have given us the secret to the next step in human progress. What one person can do, all can learn to do; what a few have accomplished, more or less unconsciously, all can learn to accomplish consciously and intelligently.

And where unconscious action has, under favorable conditions, produced results to a certain degree, intelligent action can, under any condition, produce results to the very highest degree. This is the Law, and no law in life can ever fail when properly applied,

When a person has learned to save all the forces in the system, and has learned to personally control the creative elements of his being, he can develop a more attractive personality. . . .

There are many inspiring scenes in Nature—scenes that lift the soul to the very heights of empyrean realms; but the most inspiring scene of all is the sight of a human personality that reveals, in visible form, all that is pure, all that is rich, all that is high, all that is worthy, all that is beautiful, and all that is ideal in existence sublime. When we are in the presence of a human personality where the "elements are so mixed" that we feel as if we have met the very climax of workmanship Divine, our thoughts of Man cease to dwell upon Earth. Man, to us, is no longer a mere human creature; he is something more; and we begin to gain glimpses of what can be done with that "something more."

When we meet people who express, even to a slight degree, the richness and the beauty that is inherent in human nature, we realize that we are in the very presence of the kings and queens of Earth; and new faith is awakened within us. We no longer think of the human race as "depraved," or as "almost hopeless," or as "mere weaklings" of little more consequence than the leaf that comes with the wind, and with the same wind is blown away.

We can see in man the Real Man, and as the Real Man appears before us in all his majesty and power we begin to understand why "Thou art mindful of him." We also begin to see, as never before, how much time and energy we have wasted in building up and tearing down useless things, while the greatest world of all worlds—the world within—has remained undeveloped and unexplored.

The greatest ambition of the coming days will be, not to write the best book, not to invent the most wonderful machine, not to paint the most inspiring picture, not to conduct the largest enterprise, not to amass the greatest amount of gold, but to develop and express the finest, strongest, and most perfect, most beautiful and most inspiring personality in the world.

To have the power to manipulate the creative elements in the world of *things* is truly a mark of greatness, but to exercise that same power upon the creative elements in *human life* is a mark of far greater greatness. And to enter this new field and develop the marvellous possibilities that are contained therein is the next step in human progress.

The personal worth of a man should at least be as great as the actual worth of his possessions; otherwise

he is not in keeping with his world. And his personal worth should be fully expressed through every atom in his being. He should "look it" in every sense of the term.

The woman should at least be as beautiful as her gowns; otherwise she is not true to the matchless charms of her nature. But this is but the beginning for her. The adorning's art is as nothing compared with the beautifying power that is latent in the feminine soul.

This new and wonderful goal, however, is to be reached not by acting upon personality from *without*, but by unfolding the strong, the beautiful and the ideal from *within*. The finer elements of mind, thought, feeling, consciousness and soul are to be given predominance in every action and phase in life. And when these elements are given the first place in all that pertains to actual living, they tend to work themselves into actual expression through the personality.

Thus the personality gradually changes from a state of weakness and inferiority to a state of richness, quality and high worth. You no longer present a "common" personal appearance; the 'ordinary' has entirely disappeared from your life, and you become one of the "rare products" of creative art divine.

Man has the power to re-make himself, and cause both his interior and his external appearance to become far superior to the "average person" as the highly cultivated rose is superior to the weed. And the day is at hand to begin. We are now in possession of the necessary principles, the necessary methods, and the necessary facts; we are ready for this next step in human progress; we are ready to re-make ourselves in the image and likeness of our highest ideals, and thus become, in the true sense of the term, the crowning glory of Nature's sublime creative art.

The fact is that no person has the right to present a cheap, common, ordinary personal appearance to the world, when he knows how to build in himself a superior personality. If we carry upon us a common-place personal appearance, we invariably produce a cheap impression upon the minds of every person we meet; and *cheap* impressions lead to cheap thinking, and inferior living.

When you develop a superior personality, you become an inspiration to every person you meet; which fact we shall all admit when we realize that a superior personality does not simply constitute a well-shaped physical form, but a *refined*, wholesome physical form, that is actually alive with the richest qualities and the highest states of sublime worth that can possibly be found in body, mind and soul.

Every man who is in possession of a strong, attractive, wholesome, spirited personality, is leading hundreds, possibly thousands, to greater things. There is nothing that is more conducive to greater things than a human personality, so constituted that it tends to inspire in everybody a living desire to do greater things. And all men and women can exercise this inspirational power by their personal appearance as well as through their thoughts and deeds. These are *facts*, therefore it is not only what we think or say or do, but also "how we look," that determines our value to the Race.

So long as the human personality produces inferior impressions upon the mind of the masses, the progress of mankind in general will be retarded. But, on the other hand, the more inspiring personalities we have in the world, the greater will become that power in the

world that leads upward and onward. *And here is our opportunity.*

In taking this next step in human progress, however, we are not simply becoming public benefactors. It is the individual who takes this next step who will realize the greatest gain. To prove this we could mention hundreds of incontrovertible facts, and shall at the outset present two of these. These two are by no means the most important.

First, we know that a man who has a strong, wholesome, attractive personality can accomplish fully twice as much, and more, with the same talent, as the man who is personally weak, spiritless, or unattractive. Second, we know that a woman who is beautiful in person, sweet in disposition, and lovely in soul, can get almost anything she may want in this world.

To proceed, we must begin in the beginning, and the first essential is to picture in your mind your *ideal* of yourself. Then continue to see this ideal picture, no matter what external circumstances or conditions may be. You will gradually grow more and more into the likeness of that picture until you become in the real what you have seen in the ideal.

The 'reason why' is found in the fact that the energies of the system invariably select your predominating thought, or leading mental picture, as the pattern for their work. What you habitually think of yourself, is your predominating thought of yourself; and it is this thought that your creative energies use as their model in building and rebuilding you.

To picture in your mind the ideal of yourself that you wish to realize in personal form, it is necessary to incorporate in that picture *every ideal quality* that you can think of. The imagination governs completely all the creative forces of the system; therefore the imagining faculty must be trained to picture only those qualities and conditions that you wish to express in the new and improved personality.

To give all these ideal pictures predominance in consciousness, live in the consciousness of every ideal quality that you have begun to picture. This will so deepen the ideal in your life that all the elements of the ideal will become living elements throughout your being.

When you have clearly formed in mind a complete picture of the new personality that you have begun to build; that is, when you can distinctly see yourself as you would actually appear after you had become an Edition de Luxe in human form, live with a deep, constant desire to build and express such a personality. What you constantly desire to do, you will inspire your creative energies to do, but this desire must be so deep and so strong that it becomes, not only a *permanent* power but a *ruling* power in your life.

Continue to *feel* life, power, purity, refinement, sweetness and loveliness, and these qualities will express more and more in your personality. By feeling these things you cause them to become living forces in your interior life; and whatever is made alive, and built up in the life within, will at once begin to work itself out and build itself into the external personality.

You thus, through the elements of deep feeling, cause the *ideal* to actually become *real*; or, in other words, you cause the possibilities within to become living factors in the without.

Christian D. Larson,
(*Eternal Progress*).

Editorial Notes.

There is a tide in men's affairs which if taken at the flood turns to their advantage; and the same truth is applicable to Movements and to Societies.



The hour of opportunity for the Order of the Golden Age and all its workers has now come, and I want us to make the most of it.

We are now well located in the heart of London, and all who have visited our new Offices have been favourably impressed. Food-reformers of long experience have said, as they made their exit: "Thank God, the Cause is going to be worthily represented at last." Strangers have remarked, as they looked round at the artistic fittings, and the texts inscribed upon the frieze of the oak panelling in letters of gold, "Most impressive!" And many who have been content for years to be abstainers from butchered food, while leaving all the fighting and working for the furtherance of the Food Reformation to others, have promised to *do something* towards helping on the great work of humanizing Christendom and teaching the multitudes around us how to escape disease and suffering.

The suggestive thoughts inscribed on our walls have arrested the attention of these latter visitors, and as they may also convey a message to other friends in distant lands, I will quote a few, with the hope that increased endeavour and more *faith* and *hope* and earnest *effort* may result. They are as follows:—

- "The Humane Era is Coming: You may hasten its Advent!"
- "The World's suffering is great: You may help to lessen it!"
- "Faith brings us into touch with limitless possibilities!"
- "You can be one of God's ministering Spirits!"
- "More light is given to those who follow that which they already have."
- "A sacred Kinship we may not forego, binds us to all that breathes!"
- "A groaning Creation awaits deliverance: You can hasten its Emancipation!"
- "Go ye and learn what this meaneth: I desire Mercy—not Sacrifice."
- "We may rise on Stepping-stones of our dead selves to higher things!" &c., &c.

Our Headquarters will now become a Rendezvous for altruistic and humane souls, where they can obtain encouragement, information, and abundant ammunition in the form of books, pamphlets, and leaflets. It will be an Oasis in the desert of the great Metropolis—a permanent object lesson to the multitudes of carnivorous human beings who pass our door.

Aggressive Methods.

But we are not going to depend entirely on having thus established ourselves. We are going to wage a vigorous Campaign from this strategic base. Positions for large placards have been already rented in one hundred Tube Railway carriages, so as to bring our humane evangel before the eyes of the millions of underground travellers who swarm in this greatest city that the world has ever known. And we are ready to rent many more; and to adopt

practical methods of all kinds to *make people think* about the Reformation we advocate; and, in fact, to advertise the truths we proclaim *all over Christendom* when we have the necessary funds. These placards, which are 2 feet in width, contain the following matter in bold and legible type (in various colours):—

IF YOU DESIRE

- To avoid Disease and premature Death;
- To reduce Doctors' bills, and escape Surgical Operations;
- To prevent human Suffering, Intemperance and Poverty;
- To be as Humane as you think you are;
- To lessen Cruelty and the horrors of ceaseless Butchery;
- To hasten the Advent of the coming Humane Era;
- When Vivisection, and all forms of Barbarity and Cruelty to Animals will be abolished, because Kindness and Mercy will prevail

YOU ARE INVITED

- To abstain from eating blood-stained Food; Which is frequently diseased, always uric acid-laden, and often decomposes during digestion—thus causing Blood-poisoning, Gout, Appendicitis, Dyspepsia and other Maladies;
- To aid in promoting Humaneness and Dietetic Reform;
- And thus render possible the attainment of the Christian Ideal.

The Fruits of the Earth are Man's Natural Food.

They include all the Cereals, Nuts, Dried and fresh Fruits, Vegetables, Legumes, and all their products—and these can be supplemented by Cheese, Butter, Milk, Honey and Eggs—thus ensuring sufficiency and variety.

Guide-Books to Fruitarian Diet and Cookery.

And Instructive Literature concerning every aspect of the Food Reformation can be obtained from

THE ORDER OF THE GOLDEN AGE

(A Philanthropic Society),

153, 155, BROMPTON ROAD, LONDON, S.W.

INFORMATION AND ADVICE WILL FREELY BE GIVEN TO ALL SERIOUS ENQUIRERS.

Our Friends will apprehend what an immense audience will thus be reached *all the year round*; and not only *Londoners*, but the visitors who come from all parts of the Empire. And a vast number who are thus made to think, perhaps for the first time, about the hygienic and humane life, will amend their ways and become evangelists for our Cause.

Additional Literature.

Two new leaflets; for distribution as tracts, or for enclosure in letters, have been recently printed, and thousands of these have already been supplied to Vegetarian and other Societies, manufacturers of Health Foods, and individual Workers.

The London Vegetarian Association sent for 5,000 as a preliminary consignment; and a lady living at Bristol, sent for a similar quantity, stating that she intended to call at every house in Bath, Bristol, and Clifton, to distribute them and to seek personal interviews with the inhabitants, so as to interest them in the Food Reform Cause. These two instances, amongst many, will suggest the amount of influence we are likely to exert *by these leaflets alone*; and I want all our Members and Friends, in all the 47 Countries where our flag is now unfurled, to write for some, so as to make our publications known in their localities. Samples are enclosed in this issue of our journal, and the leaflets will be supplied post free at 1/- per hundred or at 6/- per thousand (under cost price).

A new, revised, and much improved edition (20,000 copies) of "The Testimony of Science in favour of a Natural and Humane Diet" has been printed, and is commending itself to everyone who reads it. This booklet is now one of our most effective weapons for missionary propaganda.

The White Harvest Fields.

Wherever our Lecturers go to deliver addresses or to hold Meetings, they now find people not only ready to listen to our message, but eager to learn all about the fruitarian system of living, as a means of preventing Disease, Suffering and Cruelty.

On March 15th, I and Dr. Oldfield travelled to Worcester at the invitation of Hon. A. P. Allsopp to address two Meetings. In the afternoon we spoke to the elite of the district, in the concert room in the stately mansion of our Host; and the guests were most sympathetic and responsive. They bought up all the guide-books that were taken, and wanted many more; and a large amount of literature has since been supplied in response to the numerous letters that have been received from them.

The following extract from one of these letters gives some idea of the readiness of the public to respond, and the impression that was made:—

"My sister and I have had mostly vegetarian meals ever since, and our Cook, who went down to the Evening Meeting at the Guildhall, has never touched a bit of meat since, and is most keen about it. I heard from the Dean yesterday that their coachman and his wife had done the same; and, though they had a beefsteak in the house at the time, they could not touch it after, and left it till it went bad.

"I thought you might be interested in hearing some of the results of your visit to Worcester, and that of Dr. Oldfield; in fact, our butcher to-day complained about the falling-off, and said 'he did not know what was to become of them all.'"

In the evening we spoke in the Guildhall to a most receptive audience—His Worship the Mayor presiding for us. The Chairman spoke most kindly about our Work and declared that he intended to discuss the matter with the Mayoress forthwith, with a view to giving the fruitarian diet a trial.

At Clifton, on Feb. 19th, I found an equally sympathetic reception at the Redland Park Hall, and all the literature was taken. And many were the friends and strangers who gathered round to thank me for the benefits that had come into their lives through reading our publications.

From March 16th to the 20th, Dr. Oldfield was campaigning in Scotland, and most successful meetings were held in Glasgow and Edinboro. One of these was so crowded that many could not get in; and one of the immediate results has been the receipt of an order at our Headquarters for 1,700 more Guide-Books, from the Cranston Tea Rooms, Ltd., of Glasgow (besides several other large demands). In fact the people are now ready everywhere to listen to our gospel of Health and Humaneness and to follow it.

Now, therefore, is the time for all who share our Ideals, to exalt them in some manner; I invoke the aid of every one of our readers for this practical form of Christian Endeavour and Social service.

* * *

Practical help and Encouragement.

Those who are interested in our Work will be glad to know, that a large number of most encouraging letters have been received from all parts of the world, offering congratulations, and promising increased support, in connection with the progressive step that has been taken. Many of our Members and Subscribers have doubled their subscriptions, and our hands have been much strengthened by generous donations from some of our wealthier friends. Sir William Earnshaw Cooper, C.I.E., who has been a Member of the Legislative Council of India, and who has much experience

in connection with our national and social problems, evidenced his appreciation of the value of our work, by sending a cheque for £250, thus relieving the Council of any financial anxiety concerning the rent of our offices for the current year. Mrs. Grove-Grady, Capt. Walter Carey, R.N., and other friends have also generously contributed, and thus made it possible for an aggressive campaign to be commenced, which will grow in extent and importance in the days to come.

We are, in consequence, making great efforts to win over to our Cause a large number of leaders of society, medical men, prominent workers for Social amelioration and other persons of influence. Several thousands of letters are being sent out, with consignments of our literature, and an invitation to aid in the bringing about of the great change in popular sentiment and custom which we advocate, and which will do so much to lessen Suffering and Disease, and to mitigate or remove our various social evils.

Many thankofferings have been sent by grateful friends to help on our work at this important time. Amongst other gifts, one lady sent a most artistic oil painting, and another forwarded a beautiful paper-knife for opening our letters, &c. These are tokens that the O.G.A. is appealing to people's hearts, and is becoming recognised at its true worth.

* * *

A Press Reception.

During the month of April, the Council of the Order intends to hold a Press Reception at our Offices, to which will be invited the principal journalists of this country or their representatives. At this Meeting we shall explain to them our Aims and Objects, the beneficent nature of our Work, and the important issues that will result from the same. And we shall invite them to render us friendly co-operation and to aid us by their great influence.

We hope thus to enlist many additional co-workers who are in a position to mould public opinion; and it is probable that an important impetus will be given to our Movement by this invocation of support from those who now have greater opportunity, and therefore greater responsibility, even than our friends in the pulpit.

* * *

Our Medical Friends.

I am glad to be able to report that we are rapidly winning the sympathy and support of progressive representatives of the medical profession. Doctors are frequently writing to express their interest in our effort and their readiness to co-operate; and there is now every prospect that a very large percentage of the physicians of this country will soon be our co-workers for the enlightenment of the public concerning the advantages of the hygienic life and the fruitarian dietary.

I recently received a letter from a Doctor who has now joined our Society, and who lives in a town where a number of people were poisoned by eating diseased meat about a year ago. Advantage was taken of the occasion by our Press Department to write to the local newspapers and point the moral, with the result that many persons wrote for our literature. His communication contained the following sentence:—

"I must thank you for electing me a Member of the Order of the Golden Age. I am sure the fruitarian diet is the one required, as I have been much better in health since I began it about twelve months ago."

This letter is typical of many such which come to hand, and I should like to take this opportunity of

making the fact known that our Secretary will have much pleasure in forwarding some of our literature gratuitously to members of the Medical Profession who would like to investigate the claims we make on behalf of the fruitarian system of living. We always welcome and highly appreciate the sympathetic aid of those who are concerned in combatting the diseases that afflict the community, and who have such exceptional opportunities for advocating hygienic living; and we are always prepared to supply local enquirers with the addresses of Doctors who are willing and able to treat their patients in accordance with the principles of Fruitarianism. Such physicians who are not already on our Medical Register are invited to send their names, as we are frequently being asked to supply them to patients who want reliable advice.

Signs of the Times. Amongst the noticeable persons who recently wrote to express their entire sympathy with the objects of the recently-formed National Food Reform Association were Lord Charles Beresford, Mr. George Meredith, Rev. Alexander McLaren, D.D., Sir Lauder Brunton, Bart., M.D., Rev. J. B. Paton, D.D., Rev. Canon Barnett, the Dean of Durham, Mrs. Despard, and Madame Sarah Grand. Ladies of the Suffragette Movement may be interested to know that Mrs. Despard expressed herself in the following words:—"I hold with your Society that scarcely anything is of such vital importance to our nation at present as the question of Food Reform."

A Caravan Campaign. I am asked to make known to our readers the fact that a Caravan Mission for the advocacy of hygienic living and dietetic reform will be commenced on Good Friday at Rotherham, by Mr. and Mrs. Jabez Haigh, Mr. James Sims, and Mr. Charles Loveday.

They propose to start from Rotherham on the above-mentioned date, and to hold Van Meetings every night (weather permitting) for a week in each of the following towns, namely:—Barnsley, Wakefield, Dewsbury, Bradford, Hebden Bridge, Todmorden, Rochdale, Bury, Oldham, Ashton, Hyde, Manchester, Bolton, Wigan, Ormskirk, Southport, Huddersfield and Sheffield.

Mr. Haigh invites the friendly co-operation of Members of the O.G.A. and readers of this Journal, and he will be glad to receive some donations towards the cost of this effort.

A grant of books and leaflets has been gratuitously made from our Headquarters, so as to express our sympathy with this praiseworthy endeavour, and our wish that it may be successful. I hope Mr. Haigh and his co-workers will induce many to abandon the carnivorous habit, and trust that many of our readers will lend a helping hand when the Van comes along in their direction. The address of Mr. Jabez Haigh, is c/o Mr. Higginbottom, 74, High Street, Sheffield.

New Fruitarian Specialities. Many interesting novelties have been recently introduced by the various manufacturers of Health Foods, some of which are quite worthy of mention.

An excellent Cereal Coffee which can hardly be distinguished from ordinary coffee, but which is free from the 'zanthin' which is injurious to some persons, has been placed upon the market by Pitman's Health Food Co., of Birmingham. It is called "Vigar" Cereal Coffee, and it can be recommended for use in

many cases in preference to cocoa, which is apt to disagree with bilious dyspeptics.

Novelties of still greater importance are various kinds of Vegetable Salts which this firm is also making. These salts are extracted from celery, carrots, spinach, onions, etc., are labelled accordingly, and are retailed under the name of "Vegsal", the essential saline properties of the different vegetables thus being obtainable in a handy and portable form. These productions enable one to enjoy all the advantages of what is known as "conservative cookery" without running the risk of having one's vegetables served at the table in a discolored and unappetising condition.

Mr. W. R. Chapman, of Eberle Street, Liverpool, has introduced some nut-meat rolls and pies which bid fair to rival the celebrated, but now obsolete, Melton Mowbray pies of by-gone days. A breakfast food made from wheat, and entitled Kornules, is offered by H. Wright & Co., of Vulcan Street, Liverpool. It resembles grape-nuts, and can be served in the same way; and being super-cooked it is easily assimilated. And the new 'Cereal Flakes' just introduced by Christian's Natural Food Co. are well worthy of trial.

Progressive Thought in America. It is a highly significant fact that most of the new Societies, Teachers and Churches, which are rapidly coming to the front in America, for the advancement of the progressive, vital and spiritual ideals, are forming up into line with us for the furtherance of the Food Reformation. The 'Fellowship Movement,' under the leadership of the Rev. Benjamin Fay Mills, and the 'New Life Movement,' of Boston, which are rapidly winning an influential following, both advocate abstinence from carnal food as being essential to the truly spiritual and scientific life. Writing in the official organ of the latter Movement, the President remarks as follows:—

"The New Lifeists shall be non-flesh-eaters; they shall teach the nations of the Earth to war no more, and shall do unto others as they would have others do unto them. Life, reputation, humanity, love, marriage and all things will be sacred, and all men will live in harmony with the Divine Will. Materiality will give way to spirituality; sin, sickness, disease, murder and crime will be unknown, and all men will be brethren. Oh! glorious dawn of a new day!"

A Fruitarian Colliery Worker. I regret to announce the death, in the recent colliery disaster at Stanley, Durham, of Mr. George Fewster, who was an earnest worker for our Cause, and a valuable exemplar of the fact that the arduous work of hewing coal can be successfully accomplished without flesh-food. At local Meetings he was ever ready to step forward and answer the question, "Can a man hew coals on a fruitarian diet?"—and his fine physique corroborated his statement. He perished on the very day on which he had undertaken to assist at a Food Reform Meeting, and, therefore, it is but right that this tribute of respect and appreciation should be recorded in our Journal in memory of a lost Comrade.

Our Roll of O.G.A. Workers in Heaven is steadily growing, as one by one, those who have bravely striven for the advocacy of our great Ideal pass over to the 'other side.' But though numbered with the so-called 'dead,' they are not silent or inactive. And they are glad that they had the privilege of participating in this beneficent Movement.

**Funds for
our
Propaganda.**

The following list of donations towards the furtherance of the work of The Order, and its Missionary Propaganda, have been received since our last issue (irrespective of amounts received for the purchase of books, and annual subscriptions for *The Herald*). The thanks of the President and the Council are tendered to all these Friends of our Movement.

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* * *

**What we
Need.**

Our Movement is now in the position of an Army that has been preparing for a great advance. Long delays often occur in such cases, but the irresistible progress that follows, amply justifies the time of preparation. We have now had fourteen years of recruiting and of preparing the way, and we should now go forward rapidly to win Christendom over to the Humane and Hygienic Life. Truth must prevail over error, Reason over blind subservience to barbaric habit, Humane Sentiment over mere stomach-worshipping, Right over Wrong.

God and His ministering angels are with us in this great Endeavour. But we want WORKERS on the Earth-plane, consecrated men and women who will become voluntary Secretaries, Typewriters, Press-Correspondents, Speakers, Evangelists in public and at home, Booksellers, Tract-distributors, and Organizing Local Representatives of the O.G.A. Evangel.

Here, then, is a great opportunity to undertake some really beneficent and Christ-like service. Here is a "Great Cause—God's New Messiah," as Lowell puts it, which every true Christian and philanthropist may help.

I invite such to offer themselves for this service of God and mankind.

Sidney H. Beard.

At the Bar of Justice.

An Address delivered by Francis S. Blizard, at Birmingham, Feb., 1909.

Many centuries have rolled past since the gentle Christ trod this earth, and gave to Man those golden rules of conduct which are the stepping-stones to spiritual emancipation from the sins and woes and wrongs which mar men's lives to-day, as they were at the time He proclaimed them.



His central teaching was 'self sacrifice for the good of others,' for that indeed was the key note of his own Divine life and death; and He himself said "Except a man deny himself he cannot be my disciple."

How far these precepts have been, and still are ignored in practice, while admitted in the letter, is apparent on every hand to-day. We live in an age of strife, of competition, of selfishness, and of self-indulgence at the expense of others. Too often, instead of considering others or their rights, we indulge in calculations as to how and in what manner we can utilise them for our own convenience or gain.

And yet we have the great Teacher's command ever rebuking us. "Do unto others"—that is simple and direct enough surely, save in the doing, which requires steady effort and much self-effacement. If we will not *obey*, then other words must some day ring in our ears, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

How strong a desire there is in the heart of man to exploit others for his own supposed benefit is demonstrated by the history of slavery.

Such instances, and many others might be added, simply go to prove that man is of himself a selfish animal, with predatory instincts, and it is only as he denies his own animal self and consciously strives to listen for and obey the voice of God, that he can have the power to rise to the plane of spiritual consciousness which will enable him to see things as they really are.

As a direct legacy from our barbarian days and the blood-stained chapters of past history, we still associate blood-sports with true manliness; we let us unravel this extraordinary tangle of terms. In the first place the grandest type of true manliness the world has ever witnessed was the Christ, the lover and protector of the weak and helpless; and secondly, a manly action is the tackling of an adversary, be that adversary either man or beast, or feathered thing, which is *more powerful* than ourselves, and which stands a good chance of being more than a match for us, and even then always supposing we are *not* the aggressors.

The way in which the animal kingdom is exploited to-day for the *amusement* of so-called sporting men and women is a travesty on manliness, or the fair play, of which Englishmen boast. If their amusement is purchased at the expense of the blood and groans of a weaker creature, it would be well for them to ask themselves whether it is worth the price.

But, passing from the question of sport, there is a far greater injustice to which I would to God I could awaken the conscience of every man and woman in England to-day who as yet has never considered the subject. I allude to the traffic in the lives and bodies of animals for eating purposes. I will not call it *food*.

Now if the reader of these lines has a distaste for this subject and refuses to read further, let me hasten to make my position quite clear.

In the first place it is no part of my intention to indulge in a tirade against a practice which still holds a sway over a great number of excellent and well-meaning people in our land. I simply say to such—have you carefully thought over the question and faced it honestly? If not, and if you refuse to do so, and intend to burk all argument on the subject, then I can only say: go on as you are until your attitude of mind is a more receptive one; my poor words can do little to persuade you if you are perfectly contented with your present methods. I have been in the past in the same position as you are to-day, and could not see that which I was not anxious to see.

Neither will I attempt to nauseate you with the details of the flesh traffic, or attempt to frighten you on the subject of disease and danger, for that would be but to appeal to your self-interest, and that is exactly the reverse of my desire.

Rather would I ask you to wander into yonder peaceful meadow with me as the sunlight falls aslant the oaks and elms, and dances upon the sweet meadows in which the sheep and cattle are feeding with their companions, the horses, not far away.

All around is beauty and joy, and life maybe is not less sweet to these creatures than to ourselves. But in that sweet scene there is the marring thought of death by violence at man's hand for all those creatures, save the horses; and so you reflect and question. "Sad and yet necessary?"—"Nay" comes the reply a thousand times repeated "sad and quite unnecessary, hence the sadness"—those meek animals must yield up their lives in countless thousands, not for the *welfare* of man, but in order that he may pander to his *appetite*; if only that is gratified, death and cruelty are but a detail, a mere side issue.

That is the way the *lower* man in us always talks, that is how the serpent whispers ever in our ears—why scruple, there is no vital principle at stake, kill and eat that thy soul may live. And so the deed is done again and again until the very thought of cruelty is detached from such deeds, and they are seen as wholly good and right. But that is only because they are done *for us* by *another*.

Friends! you know you could not stifle your conscience so as to kill even one such animal, and that you would renounce your meat dishes for ever were you called upon to do so. And it is just here I want you to earnestly ask yourselves whether you will not try and act in this matter just as humanely as your heart would prompt you.

I assure you that if you respond, within a week or two you will have a higher consciousness dawn upon you, so that you could not possibly go back to your old way of living. The sense of lightness and freedom that will come will be as if a heavy though previously unnoticed load had been lifted from your mind.

Deep down in your innermost being will be the

knowledge that you have given your support to the higher ruling, and that the sum total of the suffering and death in this world is henceforth lessened by your share in it having ceased.

Here, as in every other matter of the soul's progress, the flesh warreth against the spirit, but once the resolve, is made the battle wanes and the conflict ceases.

Do not think this is a small matter; it is far more important, perhaps, than you imagine! We hear much of *Man's Rights*—have *animals* no Rights too? They have at least a right to live, and most certainly it is unjust to cause them to live for the sake of their carcasses—to traffic in their life and death on the commercial basis of supply and demand.

Your single act of self-sacrifice (of a mere taste or desire) will be the means of granting freedom from molestation to many animals, and you will have so helped the world by helping the cause of Peace.

Do you think for a moment that the
The Law of ruthless slaughter of the innocents which
Retribution. goes on in so wholesale a manner as it does to-day in England alone, not to mention America, has no far-reaching results of an evil kind? All acts of violence and injustice set up conditions which return with an increased malign potency, and find their sure target. This is a Law, the proper understanding of which would make such a thing as War impossible to-morrow and for ever after.

There is a Divine harmony ever at work in the world, and woe be to the man who does aught to interfere with that harmony by thought, word or deed, for he will have already sown the seed of his own punishment.

All living things are related to us, and we to them; and when the stage of *sentient* life is reached the Law cries: "Hold!"—touch not!

I say without hesitation that the practice of living upon the bodies of animals, killed for us by another man, is more cruel, more senseless even than War. More *cruel* because the creatures have no chance to defend themselves, more *senseless* because there is nothing to be gained to our advantage.

If you turn a deaf ear to these facts and decide to go on in your usual way, then I only ask one thing and that is "pray be consistent," cease once and for ever to prate about your pets and their loving ways, their almost human instinct. Give up your *talk* about the duty of 'kindness to animals,' and moderate your denunciation of the Vivisection practiced in the Laboratory while you patronise that of the slaughterhouse. Do not presume to condemn the man who is illtreating his horse; perhaps he knows no better, or maybe because he thinks all animals' bodies belong to man to do just as he pleases with according to his tastes or his moods.

No—your only logical attitude will be to affirm that animals are here primarily as *food* or for the *use* of man.

We have all heard of the poor pet lamb whose fate it was to be eaten by its protector, and of the pet rabbit, too, and how one or more of the more tender-hearted of the family could not touch the dish because of memories—thus shewing the genuineness of their natures.

That the mere question of our appetites should be the cause of our aiding in a deadly campaign against the animal world is indeed strange and deplorable; and

the more so when we think of the marvellous variety of good things the Earth provides for our bodies' needs.

Do not imagine that I would argue thus concerning this question were animal flesh an important and *necessary* part of man's nutriment. I might deplore it, but I do not think I could reasonably do other than accept the position. But it is just precisely the knowledge how *unnecessary* it is, which makes the thing so repellent, so savage, so stupid, and so irrational. Were our ideas on the subject of morality concerning beings so lax and so illogical, Heaven knows where the world would have got to by now.

If I were to ask you to consider the giving up of the use of some vital requisite, such as water, I should expect to be treated as a fanatic or a madman, for I should be wishing to impose upon you some dreadfully difficult position for the sake of a mere fad; but my contention at the moment is that you are unwittingly imposing upon your sub-human companions a huge and awful sacrifice out of which you stand to reap no single vestige of benefit, but precisely the reverse—as you will find out for yourselves if you study the matter.

If you wish "Peace" to reign upon Earth you must put away the gun and the sword, and also the pole-axe; and live not at enmity with, but in fellowship with all that breathes; and be as an angel of mercy rather than a *slayer* and a *tyrant*. I know you have it in you to become the former, and that with a small effort on your part, for the *spiritual* part of your nature can readily triumph over the *carnal* if you will but let it, but you must face the facts as they are and make your decision.

This old world of ours is the sweeter and the better for its heroes and its brave but tender men and women, and this question of your daily food gives to each one of you the opportunity of being a hero and a champion of the weak and helpless.

You have much to thank God for without going through the form of thanking Him over the remains of some poor creature which has been done to death at your behest, and you have many joys and pleasures which are pure and untainted by the blood or sufferings of another.

The Merciful Life.

"A merciful man is merciful to his beast;" more, he is merciful to every living thing, even a sparrow or a fly, and would not deliberately kill either. A violent death has a horror for all right-minded people, and yet, alas, there occur a thousand of such every minute of the day at the altar of appetite, and that without a thought of remorse on the part of the majority of people, despite the fact that "not a sparrow falls to the ground but your Father knoweth it."

"Thou, O man, canst not create, then wherefore shouldst thou destroy?" *His* are the cattle upon a thousand hills, and into their nostrils has He put the breath of life, as in your own. "I will have mercy and not sacrifice," saith the Lord.

O brave men and tender women, I earnestly ask you to put the matter to your consciences while there is time, and your own lives are spared to you; if you are slaves to Custom, realize the slavery, and remember that Custom and Justice do not always square!

There may come a day in your lives when every good, kind, and thoughtful deed you have ever done

will rise before your mind and give you the sweetest of solace and of comfort, and you have it in your power to add immensely to that store of hallowed memories.

Pray remember I am not levelling accusations of wilful cruelty and injustice, that would be presumption on my part; rather do I claim that the long suffering animal world may be speedily delivered from its long penance by the enlisted sympathy of thoughtful and kind-hearted people. If that object be attained it will be a great stride forward in the evolution of our Race, and the world will be a fairer place to dwell in.

Much will still remain to be accomplished, but a great foundation stone will have been laid in the Temple of Peace, and consideration given to the lower animals will lead to greater consideration between man and man, and a better estimate of Justice. Tyranny is always unwholesome, and generally cruel and heartless as well; if it be noble to spare a *foe*, it is equally noble to spare a *victim*.

The quality of Mercy is not strained, it must be a voluntary act, a giving up for the sake of another. There was One who laid down His life for us; there have been many who have laid down their lives for their country; there are millions of animal lives given up by compulsion each year, and the responsibility is ours whether we accept it or not. The claim upon their lives is *made* and it is also *met*, but we are the losers all the time.

The Sacredness of Sentient Life.

Who would be so bold as to say that all is over with an animal, once the life is driven from its body? Are the animals so entirely unlike ourselves? Are not the cares of maternity as keenly realized by a common fowl as by a human mother, relatively speaking; and not only the cares and fears, but the joys also?

We place a very high value on certain plants and trees, and note their wonders and their beauties with careful zeal; but I ask the question: is not *sentient* life a very wonderful and very beautiful thing? Once that jewel is driven out of its casket what have you left but lifeless and putrifying matter?

I shall never forget a little incident of my boyhood when walking through the lanes one day, flourishing a heavy cane walking-stick. I suddenly saw a robin red-breast standing on a twig top in the hedge close before me eyeing me with a full stare. Thoughtlessly and half playfully, half in earnest, I struck at it with my cane, and the next moment the poor little bird rolled at my feet warm but lifeless, its cheery note silenced for ever and its eyes glazed in death. I would have given anything for the power to restore that little life, but realised my utter powerlessness to do so. And yet, how many thousands of similar lives are given up to deck the hats of thoughtless, but well meaning, English women for a season.

Let us cease to exact such deadly toll from our Earth-mates, and so prove our true nobility, rather than manifest mere selfishness.

We live in a world governed by the Eternal Law of Justice, and measure for measure must be given, and there can be no escape.

I know I shall be accused of overstating the case and of letting my heart run away with my head, but it

matters not—if it were *true* I would rather have it so than the reverse.

When dealing with this subject, I am fully aware it is but *one* department of human conduct; and while I shall no doubt have to plead guilty to some faults which my flesh-eating friends are free from, yet that fact does not in any way detract from the importance of that which has to me become a sacred rule of life.

Of pain and death on every hand we see far too much already among human beings, and if we can spare the animal kingdom and release it from its present bitter doom, much will have been accomplished.

Study the lives of the world's greatest teachers and you will always find in them a tender solicitude for the unprotected—which is the very seeding ground of the beautiful plant called compassion, and a duty to ourselves as well as to God, whose tender mercies are over all his works.

There is not one who will hear these words but would gladly go out of his way to do an act of kindness to an animal in distress, if it were in his power to do so. There is not one who could walk through the shambles and see the sickening sights, and hear the sounds of death, without a shudder of loathing and a sense of sadness and remorse. But why, oh! why, put away from your minds these realities because they do not bear thinking about. Though you may forget them, they are still part of *your* life, for you have given them *your* sanction and support.

Divine pity awaits an entrance into every heart, and the pleading voice is heard calling us to come up into the higher realms of consciousness, into that holy mountain where "they shall not hurt nor destroy." And the day is at hand when the dumb creation shall be delivered from its heavy burden, and men shall be as gods upon the Earth, walking in uprightness of heart and conscience, eternally wedded to the principles of Love, Mercy, and Justice."

Ministry.

May I reach that purest heaven; be to other souls

The cup of strength in some great agony;
Enkindle generous ardour; feed pure love,
Beget the smiles that have no cruelty;
Be the sweet presence of a good diffused,
And in diffusion ever more intense;
So shall I join the choir invisible,
Whose music is the gladness of the world.

Mary R. Mills.

THINGS WORTH KNOWING.

We are destroyed or we are deified through Desire.
To sin and understand is better than to condemn the sinner.
Perfection consists in illumining a life all *human* with a consciousness all *divine*.
You may know you are doing right when you *can* do nothing else.

A man is not a man until a woman is all the world to him.
There is no real help for the *soul* but illumination, and the height of illumination is to acknowledge no authority save the burning flame of Truth.

Edward E. Purinton.

New Fruitarian Recipes.

Sicilian Rice.

Fry in one ounce of butter, one good handful of chopped parsley and one finely chopped onion, until the latter is a pale brown colour, now add equal quantities of boiled rice and nicely cooked cabbage or sprouts (chopped), pepper and salt, and a small teaspoonful of sugar. Mix all together and heat thoroughly. Serve.

Savoury Chestnut Mould.

Peel two dozen chestnuts and stew gently in vegetable stock until nearly soft. Now remove half the chestnuts, and continue to cook the remainder until quite soft, gradually reducing the stock. Mash the contents of the pan with a fork, then stir in two tablespoonfuls of breadcrumbs, two ounces of butter, pepper and salt, one egg, and lastly the partly cooked chestnuts, cut into neat pieces. Well grease a basin or mould, pour in the mixture and steam three quarters of an hour, and serve with brown gravy or onion sauce.

The main point about this dish is to retain the flavour of the chestnut, without the addition of herbs, &c., &c.

Pine Kernel Timbale.

Well grease a basin and line it with partly cooked macaroni; start at the bottom of the basin, and coil each piece carefully round, all touching, until the basin is completely lined. Now carefully fill with the following farce:—

Fry in two ounces of nutter two or three chopped onions, then add about six ounces of pine-kernels, having first ground them in a nut-mill, continue frying till a pale brown, then turn into a basin and add about half a pound of bread crumbs, pepper and salt, and two eggs. Cover the basin with greased paper and steam one hour. Remove carefully from the basin and pour round a nice brown gravy.

Chestnut and Mushroom Pie.

Wash, peel and fry a few mushrooms, soak a cupful of tapioca in cold water, chop and fry in nutter two or three onions, and stew till soft one and a half dozen chestnuts. Fill a pie dish with alternate layers of these ingredients, having the mushrooms chopped, and adding pepper and salt to taste. Pour over the whole the stock from the chestnuts, cover with paste and well bake.

Tomato Galantine.

Six peeled tomatoes, three tablespoons of cooked macaroni, three onions chopped and fried, half cup tapioca (soaked in cold water), nearly a cup of bread which has been soaked in cold water, drained and fried in the pan after the onions: mix all with one unbeaten egg, pour into a greased mould which is decorated with hard boiled egg, cover with greased paper and bake in a slow oven till set. Eat cold with salad.

Eggs à L'Italienne.

Boil quarter lb. of spaghetti in water, adding some tomato purée or conserve, and spread it on a dish. Poach four eggs and lay them on the spaghetti, sprinkle finely chopped parsley over the eggs and decorate the dish with fried croutons.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal, is 153 and 155, Brompton Road, London, S.W.

All general information should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few day's delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

In our next and subsequent issues, a page will be devoted to 'Answers to Correspondents.' It will be written by Dr. Josiah Oldfield, who has kindly offered to thus give information or advice to those of our readers who may have difficulties concerning Dietetics, or the adoption of the Hygienic Life, and suitable questions will be answered as far as our space permits.

A new and *much improved* edition of "Is Flesh-eating Morally Defensible" is now ready. It contains a number of ministerial utterances which very much strengthen this booklet. All our workers are invited to obtain and to lend, sell, or distribute copies. Price Threepence (2/6 per dozen, 15/- per hundred, post free).

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor. Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899, and 1903, can still be obtained. Price 3/- post free.

Members' badges can be supplied upon application to the Secretary—but only to Members of the Order.

HOW NOT TO GROW OLD.

A book which gives some valuable information on this subject has just been published by Dr. J. Stenson Hooker, M.D. (Organiser Publishing Co., 2, Bream's Buildings, London, E.C. Price 1/- net.

It emphasizes the importance of Abstemiousness, abundant Exercise, a Fruitarian dietary, mental optimism, plenty of fresh air, honest work and high ideals. Its philosophy is sound and the book is well worth reading.

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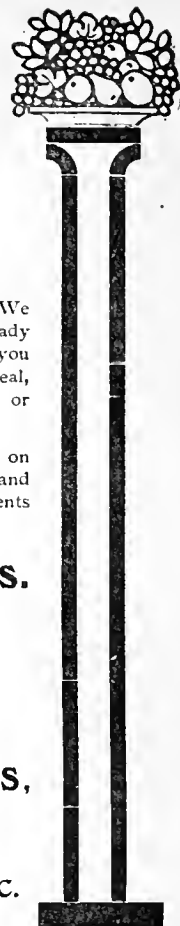
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